

## BLUE GRASS BLADE

FOUNDED 1884.

By CHARLES J. HILTON MOORE.

and edited by him until his death, February 7, 1908.



JAMES E. HUGHES - Proprietor  
126-128 North Limestone Street,  
Lexington, Kentucky.  
P. O. Box 393.

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THE BLADE is entered at the Postoffice at Lexington, Kentucky, as second-class mailing matter.

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### WHY I DO NOT BELIEVE IN A GOD.

I do not believe in a god. First because our only authority for the existence of a god is the bible, and that bible is a myth, a work of fiction, which can be proven by its work itself.

If the bible was the inspired word of god he would have inspired the author of the first book of Genesis with the truth about the formation of this world. Instead, he states that god made this earth and all that is in it, in six days and rested on the seventh. Geology proves that this Earth was not created in six days. It took thousands of years to complete the formation up to its present condition, and the process of creation is still going on. It will continue to create as long as this sphere retains its present form and position among the planets of the universe.

Second. An all-wise, all-powerful God, a creator of the universe, would have known whether or not this Earth had four corners. It took 1500 years for the people of God's creation to discover its true spherical shape.

If the Bible was the inspired word of God, Joshua would have commanded the Earth to stand still while he completed his inhuman slaughter of men, instead of the Sun, as is stated in Joshua, 10-12, when he said: "Sun, stand thou still upon Gibeon, and thou Moon in the Valley of Ajalon.

This is another proof that no god had anything to do with the authorship of that work.

Third. When God made Adam and Eve and placed them in the Garden of Eden, he also placed therein a temptation of evil in the form of a fruit tree laden with luscious fruit, commanding them, saying: "Thou shalt not eat of it." (Genesis 3:17.) Also, that "the day thou eatest thereof, thou shalt surely die." Then Satan appeared on the scene and told them that they would not surely die, but "become wise as we are." So Eve ate of the fruit and gave to Adam some of it, which he also ate. They did not die, but their eyes were opened and they became wise, just as Satan had said they would, which

proved God the falsifier. His Satanist Majesty spoke the truth.

There are other reasons why I do not believe in a god, as follows: If there was a God such as the one spoken of in the Bible, he could and would make himself manifest to his children as he did in the days of Noah and all the other notable characters of that wonderful book called the Holy Bible; but instead, he only keeps himself hidden in mystery and doesn't even try to keep abreast of the times. He should, at least, give us something more to read about himself than old back numbered Bible, which has so often been revised by those most interested in the doings of God and other mysterious happenings, which can in no other way be accounted for by the poor, enfeebled brain of the orthodox man. Why does God allow his people to suffer death at all? Could he not keep them in perfect health and vigor throughout eternity if he so desired, and had the power allotted to him by the different authors of the Bible? When mankind is spoken of as being saved, what part of him is being saved? If he is allowed to die first before being saved, his entire body is laid to rest under so many feet of earth and there he is left to decay and return to earth itself. What would there be left in the course of a few thousand years to resurrect? The answer is easy: Nothing. How foolish it all seems to think of man being resurrected at the end of the world's existence, which has never yet occurred, and as far as we know, never will. Furthermore, according to our most scientific astronomers, the Heaven of the Bible has so far never been located, and if such a place as Heaven did exist somewhere in the universe it would be impossible for even a soul to penetrate the endless space into other worlds in search of a heavenly realm, because of the awful frigidity of our own atmosphere after leaving the Earth some five or six miles. It would necessarily have to be a very warm soul that would be able to withstand such an extreme temperature, and methinks but few if any will ever be able to walk the golden streets of the New Jerusalem, or play on harps of golden strings, or sing hallelujahs to God on the throne of everlasting life.

MRS. C. B. HAVEN, Carroll, Wyo.

### A LETTER TO FRIEND JONES.

Friend Jones:—  
\*\*\*\* Your contention that by professing Christianity, you are playing safe, because if there is nothing in it, you have nothing to lose; on the other hand, you say you have everything to gain. This statement, in itself, it seems to me borders on skepticism.

You are not quite sure, but like a drowning man, are grasping at a straw. The skeptical Mohammedan or Buddhist no doubt tries to console himself with the same kind of reasoning. If he is right, he too has everything to gain, and in that case YOU as well as I, have everything to lose.

But the fact of the whole matter is, we are all creatures of superstition, for which we are no more responsible than we are for the shape of our bodies or the color of our hair. All our mental, as well as physical characteristics, are inherited from our progenitors. Ages and generations of superstitious ancestors, beginning at a period of time when primitive man quit walking on all fours and began to stand erect, and when his intellectual faculties had developed sufficiently to prompt him to look about, and wonder at the why and wherefore of things.

At first, he began to realize that the sun was probably the source of and certainly did maintain all life. So the sun naturally became the object of his adoration. But presently some of his fellows (the predecessors of the preachers and priests of our time) who no doubt possessed a little more cunning than the rest, and who then, as now, usually, "had their eyes on the main chance," began to get busy, and created an invisible god or gods beyond the clouds, as well as God's Right Bower, the Devil, together with the necessary adjuncts—Heaven and Hell—and impressed upon our ancestors the necessity of being subservient to and worshipping this unseen and unknowable God or Gods. This belief has been profitably (for the priesthood) perpetuated, fostered and propagated. It has developed into a gigantic system, with many and various forms of superstition; but signs of its disintegration are much in evidence. It is beginning to dawn upon thinking people that the world is progressing

in almost everything except religion. There have been at a standstill, if not actually retrograding, from ancient sun-worship to the worship of a dead Jew, for instance, can hardly be called progress.

Of course, we all know that the adherents of every form of religious worship claim that theirs is the only simon-pure and bonafide God and that theirs is the only true faith and worship which leads to salvation, and that all who differ with them in that opinion are heathens and infidels.

Practically the same opinions prevail among the minor divisions of the world's great religious bodies, each of the other. Observe how Catholics and Protestants abuse one another. The Protestant says Catholics are idolaters, and accuses that organization of every crime in the calendar. The Catholic says to the Protestant, "You're another! Your preachers are humbugs, acting without any authority from on High, like that conferred on our priesthood by Christ Himself; and your religion is a fake."

We rank outsiders are forced to admit that in all this, both sides are adhering close to the truth. This belief in the supernatural, as every reader of history must know, has at all times filled the world with misery and suffering. It has encompassed man's brain for century after century, making human progress and advancement almost impossible, until now within our own generation, we might say we behold that religion is gradually loosening its hold on the human brain. Science is accomplishing wonders, and there is no limit to the possibility of human achievement if man ever shakes off the shackles of superstition entirely.

L. H. GROBER, Vevay, Ind.

### MUSINGS No. 3.

(Series III.)

(By Otto Wettstein, S. S.)

Suppose a God, after attending to the affairs of animate and inanimate creation on this planet, would undertake a voyage on Halley's comet, soaring within its mighty orbit at the rate of 50 miles per second for seventy-five years, would the natural activities and evolutionary processes on this world cease or would everything go on without "Him" just as well?

Death can only be a calamity if personal life after the death of the individual were possible, but then it would not be death, but life. Hence what folly and falsehood to prate about the Materialist's fear of death! If he fears death, he is not a Materialist, but a believer in the hideous nightmare that something terrible may happen to him after death.

Life may portend dangers, calamities, grief and pain.—Death never!

Gods, souls and spirits are creatures of the imagination. When put in the crucible of reason for analysis they evaporate.

Gods and spirits are vastly greater mysteries than nature and man. Theists say: "You cannot explain nature without a God." You cannot explain God. We at least know nature to be a fact,—you know nothing of your God.

Spiritists say: "You cannot explain the psychical functions of man without a soul or spirit." You cannot explain souls or spirits. We know man to be a reality,—you know nothing of souls or spirits. Unless you explain your "explanation", it is no explanation.

What is the use of putting "Christianity in the Crucible"? Let the learned men of our Universities put "Theism in the Crucible" and a final analysis will "Blast the Rink of Ages" and prove that all religions are the crudest product of ignorance and superstition.

What spirits have NOT done in the past and are NOT doing now, proves far more conclusively that they do not exist, than all the childish and insipid so-called "spirit phenomena" proves their existence. Has Beethoven given us a grander sonata, Mozart a more sublime symphony, Wagner a new opera, Liszt another rhapsodie, Shakespeare or Goethe greater dramas, Schiller, Bryant or Longfellow more beautiful poetry, or Ingelsoll a brilliant post mortem lecture? Have we received a solitary benefit, practical aid or new invention from the great dead? If not, why not? Spiritists claim that all these illustrious and talented men still live, that they progress intellectually forever; that they can and do communicate with their surviving friends, and are interested in the welfare of humanity in general. Why, then, in the name of reason, I ask, do not these gifted immortals give us some unmistakable and prac-

tical evidence of their present existence?

A liberal prohibitionist is as impossible as a generous miser.

### ANY WAY TO CATCH 'EM!

Mixes Sunday Dancing and Preaching in Seattle.

"Seattle, Wash., Aug. 8.—I prescribed large doses of dancing and small doses of religion last night on the theory that it would be best to start off easily. In time I hope to equalize the two a little more," said Rev. Frank Herthum, pastor of the Union Christian Church of Georgetown, Monday.

The Rev. Herthum was speaking of the four hours of dancing and 15 minutes of religious services at Dreamland rink, the largest dancing pavilion in the city, Sunday night. The idea of mixing dancing and religion originated when the women's clubs of the city conducted a campaign which resulted in the closing of Dreamland on Sunday nights, but which place was re-opened. The evening entertainment began at 8 o'clock with a waltz; a two-step followed; then Rev. Herthum was announced. At the conclusion of a 15-minute sermon all joined in the Lord's Prayer, and the dancing continued again until midnight.

### WORLD'S BEST WATCHES.

Men's New Thin Model, 16 Size.

Waltham: "Riverside Maximus," 23 jewels, \$55; "Crescent Street," 21 jewels, \$23; "Riverside," 19 jewels, \$21; "P. T. Bartlett," 17 jewels, \$12.50; "625," 17 jewels, \$10; 15 jewels, \$8; 7 jewels, \$6.

Elgin: "No. 156" or "162," 21 jewels, \$55; "Veritas," 23 jewels, \$30; B. W. Raymond, 19 jewels, \$21; "242," 17 jewels, \$18; "241," 17 jewels, \$12; 15 jewels, \$8; 7 jewels, \$6; "340" or "339," 17 jewels, \$10.

Cases: All the above in the new Thin Model Silverine Screw Cases. In Fay's, Crown or Deuber filled gold case, guaranteed by the manufacturers for 20 years, artistic hand chased or plain, \$3, or hunting case, \$5 more. In 25 year case, \$2 more than in 20 year case. In cases guaranteed for all time, screw, \$5, or hunting, \$10 more than in Silverine case. Prices of solid gold cases on application.

Every watch guaranteed fresh and new from factory (no "shopkeepers"), an accurate timekeeper and, if well used, good for fifty years or longer. Will be kept in order for one year. I pay freight.

Send for price list of Watches not listed above, Diamonds, Jewelry, Rings, Silver and Plated Ware, Optical Goods, Ring Gauge, and my tract, "The Ax to the Root," FREE. Highest price paid for old gold.

OTTO WETTSTEIN, LaGrange, Cook Co., Ill. 110 N. Kensington Ave.

Some clergymen would persecute like blazes if they could. Rev. R. W. Patterson, for instance, a Presbyterian minister, said recently at Philadelphia: "If I had my way I would have an executioner in to deal with all heretics and blasphemers. Burning at the stake would be too good for those who revile religion. 'The growth of heresy is such that nothing but such measures as this can stop it.' Well, then, it won't be stopped; for Pastor Patterson will certainly not be able to 'have his way.' So, if he's satisfied, we are.

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The Author Makes No Claims to Originality, pretending only to Have Compiled Accurate Statements.

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The age of the Messiah at death is said by Irenaeus to have been fifty; and he comes to this conclusion from the remark of the Jews: "Thou art not yet fifty years old, and hast thou seen Abraham?" According to Luke, he was thirty-eight; to Matthew, seventeen; to Dionysius Exiguus, thirty-three; the generally received age, according to Eusebius, thirty-one; to Jerome and Scaliger, thirty. Five other eminent authorities place him at 28, 29, 23, and 18, respectively; so that the so-called "Crucifixion" is somewhat uncertain and, and the difference between the ages given by Matthew and Luke, and the statement of the Jews, are hardly consistent with either "inspiration" or historical accuracy.

### DOG FENNEL

in THE ORIENT

by Charles Chilton Moore.

When a young man the author had started out to walk through the Holy Lands on foot. Reaching Paris he gave up the journey and returned home. He made the trip by rail and boat about three years before his death. This book gives an account of what he saw and explores numerous Christian myths. It is especially suitable for a present.

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### DIDN'T LIKE COURSE DINNERS.

A colored woman, native of the south, had been working for a flat dwelling family of moderate means in the East end, but resigned recently to accept a place bringing higher wages with a wealthy family who lived in a large house on Euclid heights and have their dinner served in courses every night just as if there was company.

This colored woman had been brought up to put everything on the table at once, with the exception possibly of the dessert, and did not take kindly to the course system.

A few days ago her former mistress met her on the street and inquired how she liked her new place. "Oh, not very well," she replied. "I don't like this hyah way of servin' things in courses. The's too much shiflin' of the dishes fo' the fewness of the vittles."

### She Was Encouraged.

"Was your story accepted?" asked the bosom friend.

"No," answered the struggling author, who has hopes of selling something before she dies, "but I think the tale made an impression on the editor."

"Oh, how lovely!" cried the bosom friend. "Do tell me why you think he was impressed."

A tender smile flitted across the face of the encouraged author. "I noticed that the pages containing the account of my hero's death were spotted with what looked like teardrops," she replied.

### Unsatisfactory.

"Arabella" said the anxious mother, "what in the world did you and Mr. Derrox find to talk about last night? It was buzz, buzz, the entire evening."

"Oh, we were talking about trusts and combines, mamma," replied Arabella, merrily, "but the conversation was not at all satisfactory to me."

"Why not?" queried the mother.

"Because," explained Arabella, "he talked about all the combines he could think of except the matrimonial combine."

### Patient Explanation.

"Something wrong with my right foot," said the man at the hotel counter. "Could you direct me to a good carpenter?"

"Excuse me," said the clerk, with a sly glance of amusement at the lady bookkeeper, "but of course you mean a chiropodist."

"No, I'm going to be patient with you, young man, and tell you I want a good carpenter. My right leg is a wooden one."

### WANTED TO SCATTER HER STAKES.

"Did you bet a kiss on the election with that girl, you are sweet on?"

"I bet several kisses—one on the governor, one on the congressman, one on the—"

"How did you come to bet so many?"

"The one I made the bet with said she